1:Gallin E-4,5 (1957-1958) 1966
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846 neighbors, or friends in the agricultural slack season or, if she can
612 afford it, a hired woman from Hsin Hsing or another village to come daily to do the heavy household work. However, it is not at all unusual for the new mother to begin to do heavy housework within a week after giving birth. It is interesting to note that *ch'in ch'i* relatives rarely, if ever, come to help the woman with her household tasks.

846 During the first month after the birth, the new mother may not go
784 outside of the house between sunset and sunrise "because she will make heaven and earth dirty, and because she is also afraid of devils at night." This belief is said to be quite widespread throughout the local area and even in nearby towns. The prohibition also applies to the woman's laundered clothing, which must be taken inside the house by sunset even if still wet. If the new mother were to show herself or her clothing outside the house at night, the next child born to her might be abnormal—a "devil baby" or a "dirty baby."

843 According to the villagers, such devil babies may also be born under
845 other circumstances. For example, "stubborn people or those who do
784 not believe or follow traditions can have a devil baby." In one case of such a birth, a woman's husband had insisted on building their house on a spot which the geomancer had deemed unsuitable. The birth of an abnormal child may be brought about by other actions as well: the villagers believe that if a woman is pregnant neither she nor anyone near her should cut things, bang nails with a hammer, or bore holes. If either of the latter acts is performed, the baby may be born with a hole in its head. If one cuts such things as cloth, the baby may be born with a cleft palate. Once when a pregnant woman in Hsin Hsing passed under a bamboo tree which someone was cutting down, she "gave birth to a baby with a deep opening in its head so that one could see the brains. The baby died." The explanations are obviously rationalizations for birth abnormalities and, at the same time, tend to reinforce social conformity and the maintenance of the traditional beliefs and customs.

846 On the third and the twelfth days after birth of the child, the
782 husband's family offers their ancestors and the gods fried glutinous rice. This ceremony is held more frequently for boys than girls. When the baby is a month old the family again worships, this time offering dough cakes as sacrifices.

553 On the ninth day after birth the infant is given a name. In Hsin Hsing this is usually done by the older members of the patrilineal family such as the grandparents. According to several villagers, the given name must not be the same as that of any living relative or friend of the family, as it would be disrespectful to the older person.

In typical Chinese fashion, it is common in Hsin Hsing and the surrounding area for the first character of the given name to be the same for all children of the same generation in a single *tsu*, or at least